# THE Catholick Letter TO THE SEEKER: OR, A REPLY TO THE Protestant Answer.

SHEWING,

That *CATHOLICKS* have Expreſs *Scriptures*, for Believing the **Real Preſence**; and, That *Proteſtants* have none at all, for Denying *It*.

St. Mark IV. verſ. 11, 12.

*To Them that are Without, all theſe Things are done in Parables; That they may See, and not Perceive; Hear, and not Underſtand.*

**Publiſhed with Allowance.**

*LONDON*, Printed for *John Lane*, at the *Golden-Anchor*, the Corner Shop of *Wilde*-Street, next *Duke*-Street. 1688.

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# THE Catholick Letter TO THE SEEKER, &c.

SIR,

I Hope *These Lines* will over-take You, e're You proceed to pass **Sentence** upon what has been said by *Either Party*, in Answer to your **Request**, concerning the **Real Presence**; and the rather, for that in my *Answer*, I was (as it were) Silent, because of the Ties You had put upon Us, to satisfie your *Conscience* by the *Scripture* only; for, *That your Dear sign was to see what Scriptures We had for it, and what the Others had against it*; and, *That nothing but Scripture, (without troubling our selves to tell You the meaning on't,) should satisfie You in the Matter*: To which I submitted, as near as possible I could. And I humbly conceived the *Protestant Answerer* would have done so too; but, on the contrary, he hath not only quitted the *Question*, but has crowded Three Sheets and an half of Paper, for the most part, with pretended **Reasons** and **Figures**, without producing so much as *One Text*, pertinent, to disprove the **Real Presence**; or to prove any *One Text*, by me alledged, to be either *Figuratively* or *Parabolically* spoken; or that, for **Such** they must be under-

*Request, F. 4. 3. 17.*

stood: But says, (by no *Authority*, but his own) *That the Sense of Eating the Flesh, and Drinking the Blood*, **Must be Figurative**; and, right or wrong, they **are Figurative**, and **must not** be properly and litterally understood; *For I am* (says he) *as sure as this are Words that the Doctrine of* Transubstantiation *is to move the literal, than it can be the Rational Meaning of them*, &c. But, to have made You as sure as himself, methinks, he should have proved, by express *Scripture*, that those Texts which I produced were *Figurative* or *Parabolical*; and that they are not to be understood in the plain and proper *Sense* wherein they were spoken; otherwise how doth he think we shall take his *bare Word*, or that his private Meaning of the *Text* shall pass upon us for *Gospel*: But, not to delay on this particular, pray observe how the *Gentleman* has evaded the *Question*, which was of the *Real* and *Immediate Presence* of the *Body and Blood of Christ* in the *Sacrament*, "Whether we believed it or not? if We believed it, We were to produce what "*Scripture* We could to justifie Our said *Belief*; and if They "deny'd it, They were to produce what *Scripture* They could, "to prove That their *Negative*. But, instead of speaking to the **Real Presence**, he has betaken himself to **Transubstantiation**, a Word devised by the *Church* to express the *Conversion* that's made in the *Sacrament*, by the *Divine Word*; as the Word *Consubstantial* or *Consubstantiate*, was devised against the *Arians*, to express the Substance of the *Son's* being *Coequal*, the same with the Substance of the *Father*; and, if the *Request* had been of the *Consubstantiality* of the *Son*, the *Arians*, with as much *Reason*, might have Answered, *That 'twas enough for them to shew, that* Consubstantiality *is not Taught in Scripture*, as the *Protestant Answerer* has done; where (*Pag.* 3.) he says, *That 'tis enough for them to shew, that* Transubstantiation *is not taught in Scripture, tho' the Being of* Christ's Body and Blood in the *Sacrament*, *is*: At which rate, if permitted,

Protest. *Ans. Pag.* 7, 8, 10.

mitted, he'll *Sham* off the rest of their *Negative Doctrines*; insomuch, that when you come to the *Infallibility of the Church*, *Invocation of Saints*, *Purgatory*, &c. and require him to shew *Express Scripture*, to prove, That the *Church* is not *Infallible*, That we must not *Invocate* the *Saints* to Pray for us, That there is no *Third Place* in the other *Life*, besides *Heaven* and *Hell*; he'll think to stop your Mouth with his, *'Tis enough for them to shew, that* Infallibility *is not Taught in* Scripture; *tho', That the* Church *can never Err, be: That* Invocation of Saints *is not Taught in* Scripture; *tho' Prayer to* Saints, *and that they do Pray for us, be: That* Purgatory *is not Taught in* Scripture, *tho' a* Third Place *in the other Life, be*; whereby he quits the *Substance*, to wrangle at the *Word*, by which the *Substance* is express'd: He might as well say, The *Trinity* and *Incarnation* are not Taught in *Scripture*; the Words being no more there, than *Transubstantiation*, *Purgatory*, or the rest: But how far this way of *Answering* will take with You, I know not. For My part, I humbly conceived your *Meaning* was purely to be satisfied in the *Substance* of what We believed of the **Real Presence**; and to shew You what *Authorities* We had from *Scripture*, for such Our *Belief*; not doubting, if *We* agreed in the *Substance* of the Thing *Believed*, that ever We should differ about a *Word* sufficiently proper to express it.

The *Gentleman* proceeds, and tells you, (*Pag.* 3.) *That You are but lately engaged in this Employment, or else You would never* (says he) *think it reasonable, to oppose the Authority of One Unknown* Answerer *of that Communion, to the profess'd Opinion of so Many great Divines of that Church*, &c. And from thence infers a Concurrence of some of our *Divines* with him, in this particular, to wit, (*Pag.* 4.) *That there was not One place of Scripture so Express, that without the determination of the Church, it would evidently compel a Man to receive* Transubstantiation: And the same might as well be said of the *Consubstantiality* of the Son " That there is no *Scripture* so Express, as with-

out the determination of the *Church*, it would evidently compel a Man to perish it: But what is this to the *Being*, or *not Being* of the *Body and Blood of Christ* in the *Sacrament*? Had he produced *Scotus*, *Bellarmine*, or any of the *Holy Fathers*, to disprove the Real Presence, it had been something, tho not to your purpose: for the Request was, (*Pag.* 4.) To satisfie You by the *Scripture* only, and not by citing of (our Modern *Divines*, or) Ancient *Greek* and *Latin Fathers*; but by the *Express Text*, and plain *Word of God*, as Written, and set forth in our *English Bibles*, and no otherwise. And this was the *Rule* that I walk'd by, in my *Answer*; not that I thereby Renounced the *Determination* of the *Church* in this, or any other point of *Faith*. God forbid, but that I should always prefer their *Universal Consent*, to my *Private Opinion*. Wherefore, if what *Scotus* and *Bellarmine* have said in that Matter, will do the *Gentleman* a Kindness, he shall have it, not only from them, but from all the *Faithful*, that also the *Scripture* were never so plain, we would yet submit to the *Determination* of the *Church*, for the true Sense and Meaning thereof: But if so, as we must go to the *Determination* of the *Church*, for the Sense of *Scripture*; what then becomes of their *Bible-only-Rule-of-Faith*?

The *Gentleman* goes on, and (*Pag.* 5.) adviseth You to Consult even *Those*, who are most concern'd; and particularly (says he) *The Author of your* Catholick Answer, *who has Undertook* (*what the aboveſaid Learned Perſons deſpair'd of*) *to Prove* Transubstantiation *to the full of your* Request, *by Expreſs and Plain Texts of* Scripture: And, in the same *Page*, tells you, *Your* Catholick Answerer, *it ſeems, has Read That, which Cardinal* Bellarmine *had not ſeen; and that he had found out a great Part of a Chapter, which the Cardinal had Over-look'd.* But, to turn his own Cannon upon Himself, I may, with more Truth, Retort on him, That he has Read, it seems, in my *Answer*, what I never Writ; and has found a great part thereof, for which You, and I, are yet to Seek: For I do not find the Word

Tran-

Transubstantiation so much as Mentioned in either your *Request*, or my *Answer*; for Justification whereof, I refer to *Both*: Wherefore, how Sincere the *Gentleman* has been, in this particular, let the World Judge. Indeed, the *Title* of my *Answer* says, **Proving the Real Presence by Scripture only**; and so doth the *Current*, throughout the whole *Discourse*; but not one Word of *Transubstantiation*: For that the *Controversie* was not about the Word **Transubstantiation**; but, about the **Real Presence**, or *Substance Believed and Deny'd in the* Sacrament. But, here you'll say, (perhaps) *What's this to the Purpose? Is not the* Real Presence *and* Transubstantiation *all as one?* No, truly, they are not so all one as you may think: For, there is a great deal of difference betwixt a *Man*, and the *Name* by which he is distinguish'd; and the Measures that are taken to prove him a *Man*, are not the same with Those which are us'd to prove his Name is *Thomas*: And so of the *LORD's Supper*. 'Tis one thing to prove the *Real Presence*, and *Being* of *CHRIST's Body* and *Blood* in the *Sacrament*; and 'tis Another to shew *Reasons*, why this Mysterious Change of *Bread* and *Wine*, into the *Body* and *Blood* of *CHRIST*, is, by the *Church*, call'd *TRANSUBSTANTIATION*; though, whoever believes the One, can't in Truth deny the Other: For, if what our *Saviour* said, (when, *Matth.* 26. *Vers.* 26. *JESUS took Bread, and blessed it, and brake it, and gave it to the Disciples; and said, TAKE, EAT, THIS IS MY BODY*) be true, That it was, as He said, his *Body*; then it implies a *Change* from its former being *Bread*, to its present being his *Body*. And this *Mysterious Change*, the Holy *Catholick Church* doth properly call *TRANSUBSTANTIATION*: Not that the Substance of *Bread* is Changed, according to *Sensual Taste*, but according to *Divine Faith* in *JESUS CHRIST*. Wherefore the *Gentleman*, methinks, should not have Banter'd altogether, as he doth, at the Word *TRANSUBSTANTIATION*; but have spoke to the *Substance*; and

have either Confess'd the *REAL PRESENCE*, or have produc'd nothing but *SCRIPTURE* to Disprove it, as was Requested.

The *Gentleman* proceeds, notwithstanding; and tells you, *Pag. 6. That this Discourse of our* Saviour's, (meaning That in the *6th. Chapter* of St. *John*) *had no special Reference to the* Sacrament; *for that the* Sacrament *was not Instituted, till* (says he) *above a Year after, as the Time of this Discourse shews*, Vers. 4, &c. Very well! On which please to remark: That the *Sacrament* was not then Instituted, I grant, as I did before, in my *Answer*, Pag. 6. where I said, *First, I prove* Christ's *Premise before He Instituted the* Sacrament, &c. and so far the *Gentleman* might have spar'd his Labour: But, that the *Sacrament* was not Instituted till above a Year after, is what he can shew no Rule for: For the Text, which he cites to prove his Assertion, is this, *John 6. Vers. 4. And the Passover, a Feast of the Jews was nigh.* Now, that this word **Nigh** should signifie **above a Year after**, is such a Figure, as never was. Whereas St. *Luke* hath the same Word, saying, *Chap. 22. Vers. 1. Now the Feast of Unleaven'd Bread drew* **nigh**, *which is called the* PASSOVER; and immediately the *Passover* followed, as appears by the *Chapter*. And St. *Mark* treats not of the *Passover*, till within Two Days of it, saying, *Chap. 14. Vers. 1. After Two Days was the Feast of the Passover*: So St. *Matth. 26. Vers. 2. Ye know, that after Two Days is the Feast of the Passover*, &c. I do not say, That the Word **Nigh**, in St. *John*, signifies so near as *Two Days*; nor do I find, by express and plain *Scripture*, that it is to be taken for above *a Year after*. But, whether what's said in the *6th. Chapter* of St. *John*, have any Reference to the *Sacrament*, is the *Quæry*? For, though our *Saviour* did not then Institute the *Sacrament*; yet He says, *Vers. 51. And the Bread which I will give, is my Flesh; which* I **will** *give for the Life of the World.* By which You see, that, though He did not then give us this *Bread*; yet He

He promis'd, He would give us *Bread to Eat*, which ſhould be the very ſame *Fleſh*, which he would and afterwards did give for the *Life of the World*. Now, Whether this abſolute Promiſe hath any Reference to the enſuing Performance, be You the Judge? when, at his Laſt *Supper*, *He took Bread, and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, TAKE, EAT, THIS IS MI BODI*. If therefore this *Bread*, which He here gives us to *Eat*, ſaying, *TAKE, EAT, THIS IS MI BODI*, be not that *Bread*, which He promis'd He would give us to *Eat*, which ſhould be his *Fleſh*, pray ask your *Proteſtant Anſwerer*, Where, When, and How, did *CHRIST* give us *Bread* to *Eat*, which ſhould be his *Fleſh*, if This be it not?

The *Gentleman* goes on, and (*Pag.* 7.) tells You: *The ſe Verſes*, (*viz.* 53, 54, 55, 56, 57.) *do ſhew, where our* Saviour *ſaith, EXCEPT YE EAT, and WHOSO EATETH*, &c. *in all which the Preſent Time is ſpoken of*. But, why the *Gentleman* ſhould begin at *Verſ.* 53. and thereby skip *Verſ.* 51. I know not; where *CHRIST* told them before, *That He WOULD* (in the *Future Tenſe*) *give them Bread to Eat*, which ſhould be his *Fleſh*; and then tells them, That *EXCEPT THEI DID EAT, and WHOSO EATETH*, &c. Not that He did then *GIVE*, or that they did then *EAT* his *Fleſh*, or *DRINK* his *Blood*; which they could not do, before *He took it, bleſſed it, brake it, and gave it*: For at that Time when He ſpake, as in the 6*th. Chapter* of St. *John*, He only told Them, *He WOULD give it*; and, the *Eve* before his *Paſſion*, He PERFORM'D it: And from that Time, I ſuppoſe, the *Obligation* bears force, *Verſ.* 53. That, *Except ye EAT the FLESH of the Son of Man, and DRINK his BLOOD, ye have no Life in you*: He doth not ſay, *Except ye EAT it, before I GIVE it*; but firſt ſaid, He *WOULD give it*; and then, *EXCEPT THEI DID EAT*, &c. The *Gentleman*, however, from the above-mention'd Texts, inſinuates, "That *CHRIST*'s *Fleſh*

"and

" and *Blood* may be Eaten and Drank out of the *Sacrament*, " as (*says he*) is evident from the Sense and Letter of it: If " so, then (*continues he*) it could not be understood of that " *Flesh* and *Blood*, which the *Bread* and *Wine* are Converted " into, in the *Sacrament*; nor (*adds he*) of Carnal Eating his " *Flesh*, and Drinking his *Blood*.——As to his Carnal Eating; We beg his Pardon, if he means, as we Eat *Beef*, and other Meats: For that We Truly and Really *Receive the Body and Blood of CHRIST, in the Sacrament*, (to use his own Words, *Pag.* 12.) *after an Heavenly and Spiritual manner*: And so far We should *Agree*, did We not *Differ* in This, That *They* Receive it in *Figure* and *Fancy* only, and *We* Receive it in *Substance* and *Truth*. —" But, that 'tis evident, (*as he says*) from " the Letter and Sense of it, That the *Flesh* and *Blood* of " *CHRIST* may be Eaten out of the *Sacrament*, and even Be- " fore it was Instituted, *&c.*——is indeed such a *Figure*, as none but Himself can unriddle. For my part, I have read St. *John* on this Occasion; and I can't find it so evident, as he says it is: Pray, *Sir*, do you Consult the Words, and see, whether those Texts do imply, the *Eating* and *Drinking* the *Flesh* and *Blood* of *CHRIST*, Out of the *Sacrament*, as well as In it; or in any other manner, than under the Forms of *Bread* and *Wine*, according to both the *Promise*, and *Institution*? Or, Whether they could *Eat* it, before He *Gave* it? For, in the 6*th*. *Chapter* of St. *John*, *CHRIST* did not give them his *Flesh* to Eat, nor his *Blood* to Drink: But told them, *He would give them BREAD to Eat*, which should be his *FLESH*; but, before He *GAVE* it, 'twas impossible for them to *EAT* it.

He further proceeds, and tells You, (*Pag.* 8.) " That it " must not be Properly and Litterally understood: For then " (*says he*) all that thus Properly *Eat* and *Drink* the *Flesh* and " *Blood* of *CHRIST*, would have Eternal Life, according to " our *Saviour*'s Assertion, *Vers.* 54.——Very true! The *Wor-*

*thy*

*thy Receivers* (who perſevere to the End) have ſo; but the *Unworthy*, quite contrary: And we can ſhew You a *Rule* for it, *viz.* 1 *Cor.* 11. 27, 29. *Wherefore, whoſoever ſhall Eat this* BREAD, *and Drink this* CUP *of the Lord Unworthily, ſhall be guilty of the Body and Blood of the* Lord: *For, he that Eateth and Drinketh* UNWORTHILY, *Eateth and Drinketh* Damnation *to himſelf, not diſcerning the* LORD's BODY: Wherefore the *Worthy* may receive to Eternal Life, and the *Unworthy* to Eternal Death. And the Words, *TAKE, EAT, THIS IS MY BODY*, may be properly underſtood; the *Proteſtant Muſt-bee's* to the contrary, notwithſtanding.

The *Gentleman* tells you further, in the ſame *Page*; "That "then, the *Sacrament in both Kinds*, will be neceſſary to Sal- "vation, *&c.*--- As to this of *Both Kinds*, it doth not properly Relate either to Your *Requeſt*, or My *Anſwer*; but is a *Controverſie* deſerving to be Argued by it ſelf, in convenient Time and Place: And, beſides, I do not ſee where the neceſſity lies, of defining the *Sacrament in Both Kinds*, to One, that believes it in *Neither*; not but that I am ready to ſatisfie You in this particular, *where*, and *when* You pleaſe.

The *Gentleman* (*Pag.* 8.) ſharply reflects upon what I ſaid in my *Anſwer*, p. 8. *That if they went to* Figures *and* Parables, *we knew how to handle them.* From whence he Inſinuates ſome Extraordinary way of handling: For my part, I take *GOD* to Witneſs, I had no other meaning in it, than to handle them by the *BIBLE*, as I ſaid, to *Rule them by their own Rule:* Wherefore, let the *Evil* be to them that think it.

As to what he ſays, *Pag.* 8. "Of the Antipathy I ſhould "have to *Figures* and *Parables*; and Croſs *my Self*, where-ever "they are Named:--- I do not ſee, by what I have Writ, where the *Gentleman* can have the leaſt Ground for this *Croſs* and *Antipathous Reflection:* For, to the contrary, I highly venerate thoſe Diſcourſes, wherein our *Saviour* was often pleaſed to expreſs himſelf by way of *Parable*, &c. But that which I

abhor, (and which, indeed, would make a *Saint* Bleſs himſelf) is, To ſee Men mould *GOD*'s Word into what Form they pleaſe, and make every thing a *Figure*, that doth not ſquare with their *Fancy*: Is it becauſe our *Saviour* ſpake ſome things by way of *Parable*, that All he ſaid was *ſuch*? or, That he never ſpake otherwiſe? If ſo, and that the *Scriptures* are ſo full of ſecret Meanings, How comes it, that mean Capacities are (by the Church of St. *Martins*) left to themſelves, to Judge of the true ſence of *Scripture*, according to D. *T.* who tells you, in his *True Account of a Conference*, p. 18. "That a Man, "after uſing all Chriſtian means, and the help of all Mini-"ſterial Guides poſſible, muſt at laſt Judge for himſelf.------ A ſpecial Aſſertion indeed! which, if true, What need of Teachers, ſeeing that every Man muſt teach himſelf, by being a Judge of the Text to himſelf at laſt? But, not to detain you on this particular,

Let us come to what the *Gentleman* deſires, *pag.* 8. "That "I ſhould tell him, without a *Figure*, what is that Meat which "endureth to everlaſting Life, whereof our *Saviour* ſpeaks in "the Sixth Chapter of St. *John*, *verſ.* 27. *Labour not for the* "*Meat which Periſheth, but for* THAT MEAT *which endu-*"*reth unto everlaſting Life, which the Son of Man ſhall give* "*unto you; for him hath God the Father ſealed:* Why, truly, for my part, I do not ſee where the difficulty lies in theſe words of *Labouring for that Meat which endureth to everlaſting Life, which the Son of Man ſhall give unto you*; it being but a Preamble to what immediately follows, in the ſame *Chapter*, of *Giving us his* FLESH *to* EAT, *which is the true Meat that endureth unto everlaſting Life:* And beſides, He tells us, That the *Meat which endureth unto everlaſting Life, ſhould be given us by the Son of Man*; agreeable to what he ſays, *verſ.* 51, 55. *And the* BREAD *that I will give, is my* FLESH, *which I will give for the Life of the World: For my* FLESH *is Meat indeed, and my* BLOOD *is Drink indeed:* which, without

a *Figure*, I humbly conceive, is that *MEAT which endureth unto everlasting Life*. As to his, *How* the Son was Sealed by the Father, and the rest of his *How's*; they are such *Jewish* expressions, as that all *Christian*-pretenders ought to be ashamed of them: For *CHRIST* no sooner spake of this Doctrine of *giving us his* FLESH *to Eat*, but the *Jews* came up with their *How* too; saying, *vers.* 52. *How can this Man give us his* FLESH *to Eat?* So *Jewish* it is, to question *GOD*, how he could do it? how this? how that? and if, How he made the World of Nothing be asked? Can we Answer, but by his sole Word? And, shall it not be sufficient for us to take his Word, when he tells us, *The Son of Man was Sealed of* GOD *the Father?* and Believe him, without calling of *GOD* to question *How*, or diving into the secrets of Heaven. So, How he came down, &c. and the rest of his *How's*, if they are not sufficiently plain in the *Bible*, so as to be clearly understood, I'll agree with the *Gentleman*, and submit to the determination of the Church; and so must *YOU*, and all the *SEEKERS* in *England*, if what the *Protestant Answerer* Insinuates, be true: For, if these expres's and plain words of *Christ* be a *Figure*, where he says as plain, as plain can be, *That he would give us* BREAD *to Eat, which should be his* FLESH; and accordingly, *He took Bread, and Blessed it, and Brake it, and gave it; saying*, TAKE, EAT, THIS IS MY BODY; I say, if these words are *Figurative*, and must not be *properly* understood, I see no Reason, why the whole *Bible* should not be a *Figure* too: For, if ever *CHRIST* was Plain in any thing, 'twas in this; especially in a Point, wherein there was never more occasion to Expound, if a *Figure*, than when the *Jews* (to whom He came) murmur'd, and said, *How can this Man give us his Flesh to Eat?* and when some of the Disciples said, *It was an hard saying; who could hear it?* and thereupon walked no more with Him: He, that, in Cases of less Moment, always explain'd his *Parables*,

ſhould yet be *Dark* and *Figurative* in This, of that Importance, which occaſioned not only the Murmuring of the *Jews*, and Departure of the *Diſciples*, **Then**; but alſo occaſions (as *CHRIST* well foreſaw) our differences at **This Day**: Should He, I ſay, explain Himſelf in matters of leſs weight, and yet be Dark in this great Concern, is what would be contrary to his Wiſdom and Goodneſs. But, ſo far was *CHRIST* from meaning otherwiſe than plainly, as he ſpake, that to the murmuring *Jews* he confirms it, (*verſ.* 53.) with a *Verily, verily, I ſay unto you, Except ye* EAT *the* FLESH *of the Son of Man, and* DRINK *his* BLOOD, *ye have no Life in you*; and to the Unbelieving *Diſciples*, (verſ. 61, 62.) with a *Doth this offend you? What if ye ſhall ſee the Son of Man aſcend up, where he was before?* Whereas, when he ſpake by *Parables*, He explain'd himſelf to them; as *Mat.* 13. 3. *And he ſpake many things to them in Parables, ſaying, Behold a Sower, &c.* or, when he ſpake by way of *Similitude*; as *Mat.* 18. 23. *Therefore is the Kingdom of Heaven* LIKENED *unto a certain King.* Mat. 20. 1. *For the Kingdom of Heaven is LIKE unto a Man, that is an Houſholder.* Mat. 22. 1, 2. *And* JESUS *anſwered, and ſpake unto them again by* PARABLES, *and ſaid, The Kingdom of Heaven is* LIKE *unto, &c.* Mat. 23. 1. *Then ſhall the Kingdom of Heaven be* LIKENED *unto Ten Virgins*, &c. See *Mark* 4. 2. *Mark* 12. 1. *Luke* 12. 16. *Luke* 13. 18, 19, *Luke* 15. 3. *Luke* 19. 11. *Luke* 20. 9. and you'll find, that in all Caſes, *CHRIST* ſpake not by *PARABLES*, without telling them it was ſo, and Expounding the ſame unto them. But, becauſe the *Gentleman* is more particular, *pag.* 22. upon that of *CHRIST*'s being a *Door*, a *Vine*, a *Rock*, &c. let's ſee, whether the Parity 'twixt, *I am the* DOOR, *the* VINE, *&c.* be the ſame with, *The* BREAD *that I will give, is my* FLESH, *which I will give for the Life of the World*; or, with what he ſaid at his Laſt Supper, when *He took* BREAD, *and Bleſſed it, and Brake it, and Gave it, and ſaid,* TAKE, EAT,

EAT, THIS IS MY BODY; without ever Explaining a Syllable to the contrary: Whereas, in that of the *DOOR*, *John* 10. the Text tells us, It was a *PARABLE*, saying, *Verſ.* 6. *This* PARABLE *ſpake* JESUS *unto them*, &c. Wherefore, if the *Proteſtant Anſwerer* would be ſo kind, as to produce as plain Scripture for this of the *Sacrament*'s being a *Figure*, as I have done for the *Door*'s being a *Parable*, he'll doubtleſs oblige *YOU*, and certainly gain a Proſelyte of *ME*. And, in like manner of the *Vine*; *CHRIST* ſaith, *Joh.* 15. 1. *I am the True* VINE, *and my Father is the Huſbandman*; as before, *Mat.* 20. 1. where he likened the *Kingdom of Heaven to a Man, that is an Houſholder*,; and ſo goes on, Explaining the ſame; ſaying, *Verſ.* 4. *As the Branch cannot bear fruit of it Self, except it abide in the* VINE; *no more can ye, except ye abide in* ME; which (if you read the *Chapter*) you'll find to be more plain: And, in like manner, of the *ROCK*; That *he was the* CORNER STONE, upon which the *Foundation was laid*; and no other *Foundation can any Man lay, than what* CHRIST *has lay'd*; *for on Him is Built the whole ſtructure of our Salvation:* Wherefore, whether theſe *Parables* of the *DOOR*, the *VINE*, &c. be as plain, as, TAKE, EAT, THIS IS MY BODY, be *You*, or any Impartial *Soul*, the Judge in his own *Conſcience*.

As to what he ſays (*Pag.* 9.) "That if the *Words* are Literal-"ly to be underſtood, they would rather Infer the Converſion "of *Chriſt*'s *Fleſh* and *Blood* into *Bread* and *Wine*: --- For Proof whereof, let's go to the Words of Converſion themſelves, *Mat.* 26. 26, 27, 28. where it is ſaid, *Chriſt took* Bread, *and Bleſſed it, and Brake it, and gave it, and ſaid, Take, Eat, This is My BODY*; he doth not ſay, *Take, Eat, my BODY is this BREAD*: And in like manner of the *CUP*; *For this is my Blood*: which Words, *This is my BODY*, *This is my BLOOD*, are the Words of Converſion, and do no ways imply a Change of *Chriſt*'s *Fleſh into Bread*, nor *of his Blood into Wine*; but, to the contrary,

trary, they plainly Infer the Converſion of *Bread* and *Wine* into both the *Body and Blood of Chriſt*. As to the *Texts* he brings from the *6th.* of St. *John*, there was no Converſion then made; nor do They make for him: Beſides, that he, who but juſt now (*Pag.* 6. of his *Anſwer*) told us, "That this *Diſcourſe* "in St. *John*, had no ſpecial Reference to the *Sacrament*,—ſhould now apply them, notwithſtanding, is an odd way of ſhifting; however, as 'tis, theſe are the Words, (*John*, 6. 48, 55.) *I am that Bread of Life. For my Fleſh is Meat indeed, and my Blood is Drink indeed:* Had the Words been, *My Fleſh is Bread indeed*, as the *Gentleman* would fain have them, if you obſerve it, (*Pag.* 6.) then indeed he would have had ſomething of his ſide; but as they are, they make clear againſt him. As to thoſe Words, *ver.* 48. *I am that Bread of Life*; methinks, they are ſufficiently explained by the following *Texts*; where he ſays, *v.* 50. *This is the Bread which cometh down from Heaven.* ver. 51. *I am the Living Bread*, &c. which *Bread* he tells us plainly, is his *Fleſh*, ſaying, *Ver.* 51. *And the Bread that I will give, is my Fleſh*; and not, that the *Fleſh* which He would give, was *Bread*; But that, *That Bread was his Fleſh*; which, as ſaid, is ſufficiently plain; if not, rather than differ, I'll joyn in Opinion with the *Proteſtant Anſwerer*, and thoſe other *Divines*; and with *Him* and *Them*, ſubmit to the Determination of the Church.

There is one *Argument* yet, on which the *Gentleman* ſeems much to depend, (*Pag.* 9.) where he ſays, "Since if *Chriſt* be "not, but where he intirely is, then (ſays he) he muſt be "*Eaten* intirely, *&c.*—From whence he concludes the *not Being* of *Chriſt's Body* in the *Sacrament*, becauſe (as he conceives) he is not there *Intire*, for *Reaſons* (not *Scripture*) of his own. To which I Anſwer, and grant, That *Chriſt* is *Not*, but where He is *Intire*; for that there is no ſeparation to be made of his *Natures*, nor diviſion of his *Body* into Parts; but that He is to remain *One Chriſt Intire* for ever: But, as all things are poſſible to *God*; ſo, whether *Chriſt*, who is perfect *God*, may not be *In-*

*tire*

*tire* in the *Sacrament*, and in many places, at one and the ſame *Time*, is the *Quære?* which, if fully Reſolved, will overthrow all his *Reaſoning Ware* beſides: Wherefore, that *Chriſt* is *Not*, but where He is *Intire*, is granted; and that *Chriſt* may be *Intire*, tho' *Unſeen*, *Unfelt*, or *Taſted* in the *Sacrament*, is proved, by what we read in *John* 20. 19. *When* Chriſt *entred the Room where the Diſciples were Aſſembled, the Doors being faſt for fear of the* Jews, *and came, and ſtood, and ſpake in the mid'ſt of them. And after Eight days* (as we read in the ſame Chapter, ver. 26.) Chriſt *entred again, when the Doors were cloſe ſhut, and ſtood, and ſpake in the mid'ſt of the Diſciples:* Now, that *Chriſt* was *Intire* when He *ſtood*, and *ſpake* in the mid'ſt of them, muſt be granted: But how came He thro'? was his Body *Intire*, *Extended*, *Finite*, and *Circumſcribed* with *Limbs*, *Bones*, *Fleſh*, and *Sinews*, when He entred thro' *Walls* or *Doors* that were cloſe? That He was *Intire* when He paſt thro', muſt be, by the *Gentleman*'s own *Argument*, as well as Mine, Of *Chriſt*'s being *Not*, but where He is *Intire*; wherefore, *Chriſt* was *Intire* when He came thro', or He came not thro' at all: but *Chriſt* came *Thro'*, was *There*, and was *Intire* too; for *Chriſt* is *Not*, but where He is *Intire*: Nay, ſuch is the infinite Power of *God*, that tho' they were encloſed in *Walls*, every where a Mile thick, 'twould yet be poſſible for *Chriſt* to enter *Intire* thro' all, and return in the ſame Incomprehenſible manner: And, by the ſame Reaſon as *Chriſt*'s *Body* paſſeth *Intire* thro' *Stone-Walls*, by the ſame Reaſon his *Body* may be *Intire* in the *Sacrament*; and by the ſame *Infinite Power*, the *Body* of *Chriſt* may be in *Heaven*, and on *Earth* in *Innumerable Places*, at one and the ſame *Time*; the *Gentleman*'s *Arguments* (*Pag.* 16.) to the contrary, notwithſtanding. For that *Chriſt* hath ſaid, *Mat.* 18. 20. *That where Two or Three are gathered together in my Name, there am I* (ſays Chriſt) *in the mid'ſt of them:* By which you ſee, that whereſoever the *Faithful* are Aſſembled together, in his *Name*, that *Chriſt* is there in the mid'ſt of them;

if

if then, *Christ* be in the mid'ſt of thoſe Aſſemblies, He is there *Intire*, or He is not there at all: But *Christ*, tho' Inviſible, is in the mid'ſt of them, or the *Word* deceives us; which to think, is *Blaſphemy*; it being, by *God*, again confirm'd, ſaying, *Mat.* 28.20. *And loe, I am with you always, even unto the end of the World:* By all which is proved, That *Christ* may as well be *Intire* in the *Sacrament*, as be *Intire* when he paſſeth thro' *Walls* and *Doors*, that are cloſe; as alſo it is proved, That *Christ* may be in more places than *One*, at the ſame *Time*; for, How many Aſſemblies of the *Faithful* are there in the World, that are gathered together in his *Name*, at the ſame Moment, and *Christ* in the mid'ſt of every of them? Nor can the *Proteſtant Anſwerer* ever be able to deny the ſame, without denying *Christ* to be a Perfect, and an Omnipotent *God*.

Wherefore to his 10 *Pag.* where we find the *Gentleman* hot at the Word This, to know what it means, which, of it ſelf, wanteth Senſe; but to know its meaning here, ask the Queſtion, *What?* and our Saviour will reſolve you; where, *Mat.* 26. 26. *As they were Eating, Jeſus took Bread, and Bleſſed it, and Brake it, and gave it the Diſciples, and ſaid, Take, Eat, This is* (what?) MY BODY; he did not, after he had Bleſſed it, ſay, *Take, Eat, This is BREAD*; but, *Take, Eat, This is my BODY*: than which, nothing can be more plain, than that it was his *BODY*; and that the Word *Hoc*, or *This*, referred thereto: For if it were to remain (as the *Proteſtant Anſwerer* ſays, *Pag.* 15.) as really and properly *Bread*, after *Conſecration*, as before, the Word *Hoc*, or *This*, in the *Neuter Gender*, had never been applyed to a *Subſtantive* of the *Maſculine*; for it would be Nonſenſe, and Improper to ſay, *Hoc eſt Panis*: Wherefore, it's plain, that the Word *Hoc* being of the *Neuter*, related properly and truly to the Word *Body*, which is alſo of the *Neuter*; and not to the Word *Bread*, which is of the *Maſculine*: But, becauſe the *Gentleman* gives us our choice, let us ſuppoſe it otherwiſe, that the Word [This] referred to the *BREAD*,

and

and not to the *BODY*; as ſuppoſe the Words had been thus, *This BREAD is My BODY*: It yet follows, that it is his *BODY*, and not that it was to remain *BREAD*; for that He had ſaid, It was his *BODY*: And altho' it was firſt *BREAD*, yet He afterwards concludes it to be his *BODY*; ſaying, *TAKE, EAT, THIS IS MY BODY*. But how plain ſoever *God* or *Man* could ſpeak, *Sophiſters* will find whereat to quibble; for the ſputter he makes at the Word **This**, is indeed nothing elſe; and for ſuch the *Gentleman* deſigns it, as he doth all the reſt of his *Arguments*, by what appears in the ſame *Page*, (10.) where he aſſures me, "That *They* have not *Faith* "to believe that, which the *Scripture* hath not Taught.—— From whence I gather, That notwithſtanding all his *Arguments* to diſprove the *REAL PRESENCE*; yet he hath not *Faith* (tho' *Face*) to deny it. For, that (*Pag.* 3.) he tells you, "That beſides their *Poſitive Articles*, they have a great "many *Negative Ones*; and to require plain and expreſs "Words of *Scripture*, to prove that ſuch a *Doctrine* is not there "*Taught*, is to demand a Proof the thing is not capable of:— Wherefore the *Gentleman*, how Ingeniouſly ſoever he may argue againſt the *REAL PRESENCE*; yet he hath not *Faith* to believe, That in the *Sacrament* of the *Lord's-Supper*, is not contain'd the *True*, *Real*, and *Subſtantial Body* of *Chriſt*; for, that he hath not *Faith* to believe, what the *Scripture* hath not *Taught*; and the *Scripture* hath no where *Taught*, That in the *Holy Sacrament* of the *Euchariſt*, is not contain'd the *Body* and *Blood* of *Chriſt*: The *Gentleman*, therefore, can have no *Faith* to deny it; all his *Arguments* to the contrary, notwithſtanding.

But before we part his *Tenth Page*, let us note his (*Where's:*) *Where* (ſays he) *is there one Word? Where, That this True Body and Blood? Where, That the Bread and Wine are, upon Conſecration, turn'd into the True Body and Blood of* Chriſt? *&c.* Which truly, are *Where's* indeed; and one ſhould think, that

so many *Where's*, were not without a *Wherefore*; And, because the *Gentleman* desires to know the *Where*, he shall also know the *When*: *Jesus took* BREAD, *and Blessed it, and Brake it, and gave it to the Disciples; and said,* TAKE, EAT, THIS IS MY BODY; *and He took the* CUP, *and gave Thanks, and gave it to them; saying, Drink ye All of It; for,* THIS IS MY BLOOD. *Matt.* 26. 26, 27, 28. And There it was, and Here it is, by Power of these Words of *God*; THIS IS MY BODY, THIS IS MY BLOOD, that the *Bread* and *Wine* are turn'd into the *Body* and *Blood* of *Christ*: He doth not say *Here*, as He did when He spake the *Parable* of the *DOOR*, the *VINE*, and the rest, *That this* Parable *spake He unto them*; or, that this *BREAD* is *Like*, or *Likened* unto his *BODY*, or a *Figure* of his *BODY*; but absolutely, TAKE, EAT, THIS IS MY BODY: And for such we ought to take it, and believe it, till the *Protestant Answerer* be able to produce as plain *Scripture* against it, as I have done for it.

The *Gentleman* proceeds, and (*Pag.* 11.) tells you, what their *Church* holds, (he should have said of the **Real Presence**, for that was the *Quære*) and delivers their Opinion in different manners; to wit:

1. "Our *Church* holds (*says he*,) That **Transubstantiation** is Repugnant to the plain Words of *Scripture*, and overthroweth the nature of a *Sacrament*, Art. 28.

2. "That the Sacramental *Bread* and *Wine* remain after Consecration, in their natural Substances; and the natural *Body* and *Blood* of *Christ*, are in *Heaven*, and not Here. *Rubr.* after the *Com.*

3. "That the *Body* of *Christ* is *Given*, *Taken*, and *Eaten* in the *Supper* only, after an *Heavenly* and *Spiritual* manner; and the means whereby the *Body* of *Christ* is *Received* and *Eaten*, is *Faith*, Art. 28, 29. — And in three Lines after, he tells you, "That there is no other Substance distributed among the *Communicants*, than that of *Bread* and *Wine*. — And these, put together,

ther, make such a *Medley*, that a Man knows not what to believe of it: First, *'Tis Repugnant to the plain Words of Scripture*; tho they are not able to produce one *Syllable* out of the whole *Bible*, to disprove it. Secondly, *The Natural Body and Blood of* Christ *are in Heaven, and not Here*; tho, at the same time, they tell you, *That the Body of* CHRIST, (who had but *One Body*) *is* Given, Taken, and Eaten, *in the Supper, after an Heavenly and Spiritual manner*; and in *Three Lines* after, denies it again; which are such *Contradictions*, that a *Bushel* of *Figures* will ne're reconcile 'em: For, If the *Body and Blood* of *Christ* be confin'd in *Heaven*, and not in the *Sacrament* at all, How can the *Body* of *Christ* be *Given, Taken, and Eaten* in the *Supper*, after any manner, *Heavenly* or *Unheavenly*, if the *Body* of *Christ* be not There at all to be *Given, Taken*, or *Eaten*? or, how can the *Body* of *Christ* be (as he says) *Given, Taken*, and *Eaten* in the *Supper*; when, at the same time, he tells you, "There is no other Substance distributed to the *Communicants*, "than that of *Bread* and *Wine*?

As to the Words, *Heavenly and Spiritual Manner*, I would *They* did truly believe it so; for then *They* would believe it as We do; that is, That the *Body* of *Christ* is truly *Given, Taken*, and *Eaten* in the *Sacrament*, after an *Heavenly* and *Spiritual Manner*; for after a *Carnal, Sensual Manner*, We receive it not; but this *Heavenly* and *Spiritual Manner*, We believe to be a *True* and *Real Manner*; and not a *Deceitful, Figurative, Fictitious Manner*; as if all that is *Heavenly*, were but *Figure* and *Fancy*. If You grant the *Body* and *Blood* of *Christ* to be in the *Sacrament*, after a *Spiritual Manner*, you must also grant it *There* after a *True Manner*; or, to be *There* after a *Spiritual Manner*, is not to be *There* after a *Real Manner*: If *Christ* be *There* in *Spirit*, He is also *There* in *Truth*; and if *There* in *Spirit* and *Truth*, all my *Arguments* are granted, by the *Gentleman*'s own Concessions, as well as Mine, Of CHRIST's being *Not*, but where he is *Intire*: Wherefore, if *Christ* be in

the *Sacrament* after any *Manner*, He is *There* after such an *Intire*, *Real*, and *Substantial Manner*, as We believe and profess Him, or He is in no *Manner There* at all; for *Christ* is *Not* at all, but where He *Truly* and *Intirely* is.

In the *Twelfth* and *Thirteenth Pages* of the *Protestant Answer*, the *Gentleman* produceth all the *Scriptures* he had, or at least, all the chiefest *Texts* he could, to disprove our Doctrine of the **Real Presence**, and Being of *CHRIST's BODY* and *BLOOD* in the *Sacrament*; Which *Scriptures*, by Him produced **against** it, together with those by Me alledged and assigned **for** it, are as followeth:

## The Catholick Texts for the Real Presence.

I. *St.* John 6. v. 48. *I am that Bread of Life, says Christ.*

II. Vers. 49. *Your Fathers did eat Manna in the Wilderness, and are Dead.*

III. Ver. 50. *This is the Bread which cometh down from Heaven, that a Man may Eat thereof, and not Die.*

IV. Vers. 51. *I am the Living Bread, which came down from Heaven; If any Man Eat of this Bread, he shall Live for ever; and the Bread that I will give,* **is my Flesh**, *which I will give for the Life of the World.*

V. Vers. 54. *Whoso Eateth my Flesh,*

## The Protestant Texts against It.

I. 1 Cor. 11. v. 23, 24. *The Lord JESUS, the same Night in which He was Betray'd, took Bread; and, when He had given Thanks, He brake it, and said; Take, Eat,* **This is my Body**, *which is Broken for you; this do in Remembrance of Me.*

II. *St.* Mat. 26. v. 27, 28, 29. *And He took the Cup, and gave Thanks, and gave it to them; saying, Drink ye all of it; for,* **This is my Blood** *of the New Testament, which is shed for many for the Remission of Sins: I will not Drink henceforth of this Fruit of the Vine,*

Catholick Texts, &c.

*Fleſh, and Drinketh my Blood, hath Eternal Life, and I will raiſe him up at the laſt Day.*

VI. Verſ. 55. *For my Fleſh is Meat indeed, and my Blood is Drink indeed.*

VII. Verſ. 56. *He that Eateth my Fleſh, and Drinketh my Blood, dwelleth in Me, and I in Him.*

VIII. Verſ. 57. *As the Living Father hath ſent Me, and I live by the Father; ſo he that Eateth Me, even he ſhall Live by Me.*

IX. Verſ. 58. *This is that Bread which came down from Heaven: Not as your Fathers did eat Manna, and are Dead: He that Eateth of this Bread, ſhall Live for ever.*

X. *St.* Matt. 26. v. 26. *And as they were Eating, Jeſus took Bread, and Bleſſed it, and brake it, and gave it to the Diſciples; and ſaid, Take, Eat,* This is my Body.

XI. Verſ. 27. *And he took the Cup, and gave Thanks, and gave it to them; ſaying, Drink ye all of it.*

XII. Verſ. 28. *For,* This is my Blood *of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.*

XIII. *St.*

Proteſtant Texts, &c.

*Vine, until I drink it New with you in my Father's Kingdom.*

III. *St.* Mar. 14. v. 23, 24. *And He took the Cup, and when He had given Thanks, He gave it to them, and they all drank of it; and He ſaid unto them,* This is my Blood *of the New Teſtament, which is Shed for many.*

IV. *St.* Luk. 22. v. 19, 20. *And He took Bread, and gave Thanks, and Brake it, and gave unto them; ſaying,* This is my Body, *which is given for you; This do in Remembrance of Me: Likewiſe alſo the Cup after Supper; ſaying, This Cup is the New Teſtament in my Blood, which is Shed for you.*

V. Act. 2. v. 42. *They continued ſtedfaſt in the Apoſtles Doctrine and Fellowſhip, and in Breaking of Bread.*

VI. Act. 20. v. 7. *Upon the Firſt Day of the Week, when the Diſcipies came together to break Bread.*

VII. 1 Cor. 10. v. 16, 17. *The Cup of Bleſſing, which we bleſs, Is it not the Communion*

of

| Catholick Texts, &c. | Protestant Texts, &c. |
| --- | --- |
| XIII. *St.* Mark 14. v. 22. *And as they did Eat, Jesus took Bread and Blessed, and brake it, and gave to them, and said, Take, Eat,* **This is my Body.** | *of the* **Blood** *of* CHRIST? *The Bread which we break, Is it not the Communion of the* **Body** *of* CHRIST? *For We being many, are one Bread, and one Body; for We are all Partakers of that one Bread.* |
| XIV. Vers. 23. *And He took the Cup, and when he had given Thanks, he gave it to them, and they all Drank of it.* | VIII. 1 Cor. 11. v. 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the* LORD's *Death till He come.——Whosoever shall eat this Bread, and drink this Cup of the* LORD *Unworthily.—— Let a Man examine himself, & so let him eat of that Bread, and drink of that Cup.* |
| XV. Vers. 24. *And He said unto them,* **This is my Blood** *of the New Testament, which is shed for many.* | IX. Act. 1. v. 11.——*This same* JESUS, *who is taken up from you into Heaven, shall so come in like manner, as ye have seen Him go into Heaven.* |
| XVI. *St.* Luk. 22. v. 19. *And He took Bread, and gave Thanks, and Brake it, and gave unto them; saying,* **This is my Body,** *which is given for you; This do in Remembrance of Me.* | X. Act. 3. v. 21. *Whom the Heaven must Receive, until the Times of the Restitution of all Things.——* |
| XVII. Vers. 20. *Likewise also the Cup after Supper; saying, This* **Cup** *is the New Testament in* **My Blood,** *which is Shed for you.* | XI. *St.* Luk. 24. v. 39. *Behold my Hands, and my Feet, that it is I my Self: Handle Me, and see; for a Spirit hath not* |
| XVIII. 1 Cor. 11. v. 23. *For I have Receiv'd of the* LORD, *that which also I Deliver'd unto you; That the Lord* JESUS, *the same Night in which He was Betray'd, took Bread.* | |
| XIX. Vers. 24. *And when He had given Thanks, He Brake it; and* | |

| Catholick Texts, &c. | Protestant Texts, &c. |
| --- | --- |
| *and said, Take, Eat,* This is my Body, *which is Broken for you; This do in Remembrance of Me.* | *not Flesh and Bones, as ye see Me have.* |
| XX. Vers. 25. *After the same manner also, He took the Cup, when He had Supp'd; saying,* This Cup *is the new Testament in my* Blood; *This do ye, as oft as ye Drink it, in Remembrance of Me.* | XII. Act. 1. v. 3. *To whom also He shewed himself alive, after his Passion.——Being seen of them Forty Days.* |
| XXI. Vers. 26. *For as often as ye Eat this Bread, and Drink this Cup, ye do shew the* LORD's *Death till He come.* | XIII. 1 Joh. 1. v. 1.---*Which we have seen with our Eyes, which we have look'd upon, and our Hands have handled.* |
| XXII. Vers. 27. *Wherefore, whosoever shall Eat this Bread, and Drink this Cup of the* LORD *Unworthily, shall be guilty of the Body and Blood of the* LORD. | XIV. Heb. 9. v. 28. *So* CHRIST *was once Offer'd, to bear the Sins of many; and unto them that look for Him, shall He appear the Second Time.* |
| XXIII. Vers. 28. *But let a Man Examine himself, and so let him Eat of that Bread, and Drink of that Cup.* | XV. Heb. 10. v. 12.---*This* MAN, *after He had Offer'd one Sacrifice for Sins, for ever sate down on the Right Hand of* GOD. |
| XXIV. Vers. 29. *For he that Eateth and Drinketh Unworthily, Eateth and Drinketh Damnation to himself, not discerning the* LORD's *Body.* | XVI. Phil. 3. v. 21. *Christ has a Glorious* BODY. |

Thus having truly laid down the *Scriptures* on both sides, I doubt not but it doth appear, that the *Texts* brought on the *Catholick Part*, are abundantly sufficient and plain for the Being of *Christ's Body* and *Blood* in the *Sacrament*; and that Those

Thoſe produced on the *Proteſtant Part*, are alſo expreſly FOR it, or not at all AGAINST it; for that it is impoſſible to bring one *Text* out of the whole *Bible*, to prove, That the *Body* and *Blood* of *Chriſt* is not in the *Sacrament*, as in effect is confeſſed by the *Proteſtant Anſw. Pag.* 3. where he ſays, "That the *Church* "of *England* do hold ſeveral *Doctrines*, which are not contain'd "in Expreſs Words in *Scripture*; for (*ſays he*) beſides their "*Poſitive Articles*, they have a great many *Negative Ones*:—— "So that to require plain and expreſs Words of *Scripture*, to "prove that ſuch a *Doctrine* is not there Taught, is (ſays he) "to demand a Proof, the thing is not capable of.—— Wherefore, the denying of the Real Preſence being one of their *Negative Doctrines* or *Articles*; it's plain, That the *Gentleman* doth not pretend to produce thoſe *Texts* to prove, That the *Body* and *Blood* of *Chriſt* is not in the *Sacrament*; but lays 'em before you, hoping you'll think they do, becauſe the Word *Bread* is mentioned (ſays he, *Pag.*15.) *Five times by St.* Paul, *after he recited the Inſtitution.* Very good! and why not the Word *BREAD*, I pray, as well as the Word *CUP*, ſeeing by the Word *BREAD* is meant the *Communion* of the *Body* of *Chriſt*; as by the Word *CUP*, (1 *Cor.* 10. 16, 17.) is ſignified the *Communion* of the *Blood* of *Chriſt*? And beſides, St. *Paul* mentions not the Words *CUP* and *BREAD*, but he explains them to be the *Body* and *Blood* of *Chriſt*; as, 1 *Cor.* 11. 26. where he tells ye, *As often as ye Eat this BREAD, and Drink this CUP, ye do ſhew the Lord's Death till He come*; which Death of the *Lord* was not ſhewn, but by Offering up of his True and Real *Body* and *Blood*: And *Ver.* 27. he tells ye, *Whoſoever ſhall Eat this BREAD, and Drink this CUP of the LORD UNWORTHILY, ſhall be guilty of the BODY and BLOOD of the* LORD: Wherefore, if it were not the *Body* and *Blood* of the LORD, how could they be guilty of the *Body* and *Blood*, if the *Body* and *Blood* be not there to be guilty of? And further, *Ver.* 28, 29, *He that Eateth and Drink-*

*Drinketh* UNWORTHILY, *Eateth and Drinketh* DAMNATION *to himſelf, not diſcerning the* LORD's BODY: which ſtill confirms it to be the *BODY* of the LORD; or, how doth he ſay, *Condemn'd, not diſcerning the* LORD's *BODY*, if the *Body* of the LORD be not there to be *diſcerned*? Wherefore St. *Paul* ſpeaketh not, but in Confirmation of its being the *Body* and *Blood* of *CHRIST*; or 'twould be hard, a *Sinner* ſhould be Damn'd, meerly for Moderate *Eating* and *Drinking* of bare *Bread* and *Wine*: For, according to the *Proteſtant Anſwerer*, the *Sacrament* is no more; who tells you, *Pag.* 11. "That there is no other Subſtance diſtributed among "the *Communicants*, than that of *Bread* and *Wine*: And *Pag.* 15. "That they are as really and properly *Bread* and *Wine*, after *Conſecration*, as before.

And further, The ſaid *Texts* are laid before You; for that, in ſome of them, it is ſaid, *THIS DO IN REMEMBRANCE OF ME*: To which I Anſwer, and ſay, That thoſe Words, *This do in Remembrance of Me*, do no way Relate to the *Laiety*, who only receive the *Sacrament*; but to the *Prieſts*, who Conſecrate and Adminiſter the *ſame*; for it is no where ſaid, *This Eat, This Take, This Receive*; but, *This do in Remembrance of Me*; whereas it is not at all the Office of the *Laiety*, (nor have they the Power to do as our *Saviour* then did, Bleſs and Adminiſter the *Sacrament* of his *Body* and *Blood* to *Themſelves* or *Others*;) but the Office of the *Prieſts*, to whom was given (by theſe Words, *This do*, &c.) a particular Power to do the ſame as *Chriſt* then did, Take *Bread* and *Wine*, Bleſs it, and Adminiſter it, as he did for his *Body*, and his *Blood*.

Nor do the Words *IN REMEMBRANCE* any way ſerve Their turn; for, as You unanſwerably have obſerved, (*Pag.* 7. of your *Requeſt*,) *That the Remembrance of its Being, doth no way make it ceaſe to Be*; which *Argument* the *Proteſtant Anſwerer* would fain Confute; where, *Pag.* 19. he tells You, "Tho' "the Remembrance of its Being, do no way make it ceaſe to

"Be; yet (*says he*) it ſuppoſeth the Abſence of the Being: which is to ſuppoſe the *Body* to be Preſent and Abſent at the ſame Time: A piece of *Sophiſtry* ſo weak, as I admire a Man of Senſe ſhould inſiſt thereon; as if my *Remembrance* of your being with me, when preſent, did any way ſuppoſe your Abſence from me, at the ſame time: It is ſurely *Nonſenſe* to think, That the *Remembrance* of a Thing preſent, did, or could in the leaſt, ſuppoſe the Abſence of the ſame Thing, at the ſame time; for, tho' it be confeſs'd, we may *Remember* the *Being* of a Thing, when Abſent; yet the *Remembrance* of the ſame Thing, when Preſent, doth not at all ſuppoſe the *Abſence* and the *Preſence* too, of the ſame Thing, at one and the ſame time: Wherefore the *Remembrance* of *Chriſt*'s *Body* and *Blood*'s being Preſent in the *Sacrament*, doth no ways ſuppoſe the *Abſence* of the *Being*, nor make the *Being* ceaſe to *Be*.

And further, The ſaid *Scriptures* are produced; for that, in ſome of them, it is ſaid, *THIS IS MY BODY, which is Broken for you*, "Before (*ſays he*, *Pag.* 14.) it was Broke: Whence he concludes it not to be the *Body* of *CHRIST*, becauſe (as he conceives) the *Body* of *CHRIST* was not *Then* Broke. But before We proceed, 'tis requiſite to inform your Self, whether *CHRIST* had *Two Bodies*, One *Figurative*, and the Other *Real*; I ſuppoſe, 'twill be reſolved, that *CHRIST* had but *One Body*; and that was a *True*, *Real*, and *Subſtantial Body*; and not a *Figurative* or *Deluſive Body*: Wherefore, if *CHRIST* had but *One Body*, 'twas of that *Body* he ſpake, when He ſaid, *THIS IS MY BODY, which is Broken for you*; and to doubt, that what *CHRIST* ſaid, was either Improper or Untrue, is to profeſs our ſelves *Infidels* and *Jews* at once; for none but ſuch, can queſtion *GOD*'s Veracity: Wherefore, as what he ſaid, was certainly true; ſo it was undoubtedly proper, when he ſaid, *Which is BROKEN FOR YOU*. For proof whereof, I anſwer, That tho' his *Natural Body* be *There*, yet the manner of its Being, is *Spiritual* and *Sacramental*; and the manner

ner of its *Breaking*, follows the manner of its *Being*; his *Body* is *There Broken* in the *Sign*, not in the *Substance*: Moreover those Words, *WHICH IS BROKEN*, do prove (as the *Holy Catholick Church* always did, and ever will hold) it to be a *True and Proper Sacrifice*; for the *Being Broken*, does explain the nature of a *Sacrifice*, which imports the destruction of the Thing Offered, if *Corruptible*, and lyable to *Destruction*: But the *Body* of *CHRIST* being *Incorruptible* and *Immortal*, can't be really hurt; therefore, the manner of *Breaking*, is only *Mystical* and *Representative*: But if this manner of *Breaking* do not please the *Gentleman*, let us (to verifie the Words of *Christ*, whose Truth he so much doubts) see, whether the *Body* of *Christ* were not otherwise *Broke*, before He *Instituted* the *Sacrament*; or rather, whether his *Body* had not been *Pierced*, and his *Blood* had not been *Spilt*; for that it is written, *John* 19. 36. *A Bone of Him shall not be broke*: And another *Scripture* saith, *Ibid.* Ver. 37. *They shall look on Him whom they Pierced*: Wherefore, the *Body* of *CHRIST* was not otherwise *Naturally Broken*, than by *Piercing* of his *Body*, and *Spilling* of his *Blood*. Now, that his *Body*, at that time, had been *Pierced*, and his *Blood* had been *Spilt*, appears, *&c.* when at *Eight Days Old* He began to smart for us: Which *Piercing* of his *Flesh*, and *Spilling* of his *Blood*, at his *Circumcision*, was followed by *Unspeakable Pains*, *Restless Labours*, *Travels*, and *Fastings*; insomuch, that his whole *Life*, from the Hour of his *Birth*, to the Moment of his *Death*, was but *One Passion continued*: What, I pray, his *Agony* in the *Garden*? What His being *Crown'd* with *Thorns*, and *Bloody Whipping* at the *Pillar*? That, in the Opinion of this *Gentleman*, his *Body* was not at all *Broke*, nor his *Blood* in the least *Shed*, till Consummate for us upon the *Cross*: Wherefore, with Truth, our *Saviour* might have said of his *Body* which is *Broke*, and of his *Blood* which is *Shed*, without supposing that any thing he said, was either Improper or Untrue.

And the ſaid *Scriptures* are produced, for that it is ſaid, *I will not drink henceforth of this fruit of the Vine, until I drink it new with you in my Fathers Kingdom*; which our *Saviour* might have ſaid, and not at all Recal his firſt Aſſurance: for we do not deny the uſe of *Figures* in *Expreſſion*; as the Word *CUP*, for his *Blood* contain'd in it; and the Word *BREAD*, for his *Body* contain'd under that Form: But there is no *Figure* in this *Myſtery* which excludes, but aſſerts the Reality of *CHRIST's Body* and *Blood* in the *Sacrament*: For the terms *CUP* and *BREAD*, ſometimes uſed by the *Apoſtles* after the *Inſtitution*, as by us at this day, do not at all deſtroy the *Subſtance*, for which our *Saviour* gave them, when he ſaid; *EAT, THIS IS MY BODY*; *DRINK, THIS IS MY BLOOD*: Nor do I ſee, what Reaſon they have to Carp at either of the ſaid Terms, *CUP* or *BREAD*, ſeeing Both are explained by St. *Paul*, 1 *Cor.* 10. 16, 17. One for the *Communion* of the *Blood*, the Other for the *Communion* of the *Body* of *Chriſt*: Nor do the Words of our *Saviour*, where he ſpeaks of the *Fruit of the Vine*, ſignifie the *Wine* which was *Conſecrated* into his *Blood*; for that they were ſpoken of the *CUP*, whereof they Drank at *Supper*; and not of the *Conſecrated CUP*, which He *Inſtituted* not till after *Supper*; as appears by St. *Luke*, who gives the plaineſt Order of it, *Chap.* 22. 14, 15, 16, 17, 18. where it is ſaid, *And when the Hour was come, He ſate down, and the Twelve Apoſtles with Him: And He ſaid unto Them, With deſire, I have deſired to Eat this Paſſover with You, before I Suffer: For I ſay unto You, I will not any more EAT thereof, until it be fulfilled in the Kingdom of* God. *And He took the Cup, and gave Thanks, and ſaid, Take This, and divide it among your ſelves: For I ſay unto You, I will not drink of the Fruit of the Vine, until the Kingdom of* God *ſhall come.* Where you ſee, our *Saviour* ſpoke of not *EATING*, as well as not *DRINKING*; that is, of the *Paſcal Lamb* and *Cup* at *Supper*: for that He did not *Inſtitute* the *Sacrament* of his *Body* and *Blood* till afterwards; as we read,

*Ver.*

*Ver.* 19, 20. That, *He took Bread, and gave Thanks, and brake it, and gave unto them; ſaying, This is my Body, which is given for You; This do in Remembrance of me. Likewiſe alſo the CUP after SUPPER; ſaying, This CUP is the New Teſtament in my Blood, which is ſhed for you:* Wherefore, we are to diſtinguiſh the *CUP*, which He bid them divide at *Supper*, and of which He ſaid, He would not Drink until the *Kingdom* of *God ſhall come*; from the *CUP*, which He Bleſſed, and gave to them after *Supper*; ſaying, *It was his Blood*; for nothing can be more plain, than that what our *Saviour* ſaid of *not Eating*, and *not Drinking*, was of the *Paſſover* or *Sacrifice*, according to the *Law*; and not of the *New Sacrifice*, or *Teſtament in his Blood*, according to the *Goſpel:* But if this Order, wherein St. *Luke* hath it, which ſpeaks of *Two Cups*, and which is certainly true, be not acceptable to the *Obſtinate*, let us ſuppoſe it otherwiſe, and that the Words, *Fruit of the Vine*, were (as they were not) ſaid of the *Conſecrated Cup*; it would yet follow, That the meaning of them could in no wiſe be applyed to the *Subſtance* of *Wine*, proceeding from an *Earthly Vine*; but to the *Subſtance* of his *Blood*, the *Fruit* of the *Heavenly Vine:* For that it was to be Drank *New* with them in His *Father's Kingdom*; and in His *Father's Kingdom*, which is *Heaven*, they neither keep *Taverns*, nor Drink *Wine*, the *Fruit* therefore of the *Vine*, ſerves for neither *Fruit* nor *Wine* to them.

As to what the *Gentleman* ſays (*Pag.* 15.) of the Order obſerv'd in St. *Mark*'s Relation of it; —" Who ſaith, (*ſays the* " *Proteſtant Anſwerer*) That all the Apoſtles firſt Drank of " the *Cup*; and that then our *Saviour* ſaid unto them, *THIS* " *IS MY BODY*, Chap. 14. v. 23, 24.——For my part, I find no ſuch thing in St. *Mark*, as, *That all the Apoſtles firſt Drank of the Cup*; and then that our *Saviour* ſhould tell them; *It was his Body:* Wherefore it's a great Miſtake 'twixt the Writer, and the Printer; and when they Mend their *Bill*, We'll *Anſwer:* But (in the mean time) whether St. *Mark* expreſſeth

preſſeth the Words in the ſame Order as they were ſpoke, or no, it matters not; ſeeing he has the Subſtance of what was ſaid, and wherein they all agree; to wit, That it was his Body, and his Blood: And it's alſo apparent, That *CHRIST* firſt *Gave Thanks, and Bleſſed it*, before He *Gave it*; and before He gave it, they could not have it; nor before they had it, could they either Eat it, or Drink it.

The *Gentleman* continues (*Pag.* 15.) to tell you, *That the Letter is for Them*, (meaning, That in the *Sacrament* is not contain'd the *Body* of *CHRIST*;) for, *That CHRIST's Body had the Natural Properties belonging to a Body, Extended, Finite, and Circumſcribed:* And therefore, like another *Didymus*, he will not *Believe, except he ſee, and into the Prints of the Nails of his Hands, put his Fingers; and into his Side, thruſt his Hand:* So Senſual was he, that to feel with his Finger the Wound in his Side, would not ſuffice, unleſs therein he thruſt his whole Hand. Even ſo this *Gentleman:* For, *GOD*'s Holy Word, ſo often repeated to Confirm the Being of his *BODY* and *BLOOD* in the *Sacrament*, will not ſuffice, unleſs he *See* and *Feel* the *Body*, Extended, Finite, and Circumſcrib'd. But, methinks, the Reproof our *Saviour* gave to One *Didymus*, might be a Warning to All the *Didymus*'s, that ſhould ever happen after him; when, *John* 20. v. 29. he told him, *Thomas, Becauſe thou haſt SEEN Me, thou haſt BELIEVED: Bleſſed are they, that have NOT Seen, and yet HAVE Believed.* Wherefore, to Believe but what we See, Feel, Taſte, and Smell, is to be *Brutes*, not *Chriſtians*; and worſe than *Thomas*, who Saw but the *Humanity*, yet Believ'd the *Divinity* of *CHRIST*. Pray, how was his *Body* to be Seen, Extended, Finite, and Circumſcrib'd, when He penetrated and paſs'd through *Walls* and *Doors* that were cloſe, as proved *Pag.* 15, 16. For, by the ſame Reaſon that You prove, That *CHRIST's Body* can paſs Intire through *Walls* or *Doors*, when cloſe; by the ſame Reaſon will I prove, That

*CHRIST's*

*CHRIST's Body* may be in the *Sacrament* Intire, though no more to be ſeen There, than to be ſeen paſſing through the thickeſt *Walls*. But, upon the Whole, the *Gentleman* argues moſt Perfidiouſly of *CHRIST*, as if He were not *GOD*; nor diſtinguiſhing between his **Glorious Body**, and **Ours**, or any other *Corruptible Carkaſs*: As He is Perfect *GOD*, all Things are poſſible to Him; If ſo, Where then is the Difficulty to believe, but that *CHRIST* may as well be Contain'd under the Forms of *BREAD* and *WINE*, as the *Holy Ghoſt* under the Form of a *DOVE*, with *Feather*, *Beak*, *Wing*, and all the Properties of a *Fowl*? Or, as the ſame *Spirit*, in the Form of *TONGUES* of *FIRE*? both which to our *Eyes* were but as a perfect *Dove*, and as perfect *Tongues*: Yet thoſe different Objects to the Eye of *Fleſh*, were but one *Holy Ghoſt* to the Eye of *Faith*; whereas, if *Faith* had been grounded upon *Senſe*, they could never have believ'd that *Bird* in Feather and Form, and thoſe *Tongues* of Fleſh in Flame, to be one and the ſame *Holy Ghoſt*. Therefore, nothing can be more plain, than that Objects may be one thing to the Eye of *Fleſh*, and another thing to the Eye of *Faith*; for to our *Senſe*, it was a perfect *Bird*; but to our *Faith*, it was the *Holy Ghoſt*. Even ſo the *Sacrament*, to our Sight and Taſte, is but plain *Bread* and *Wine*; but, to our *Faith* (in *GOD's Word*,) it is the Real and Intire **Body** and **Blood** of *CHRIST*; and the *Authorities* we have from *Scripture*, are far more ample for believing the Latter to be the **Body** and **Blood** of *CHRIST*, than for believing the Formers to be the *Holy Ghoſt*.

*Mat.* 3. 16. *Act.* 2. 3.

As to the Eight laſt *Texts*, which the *Gentleman* has produc'd to diſprove our Doctrine of the **Real Preſence**, (to wit, *Act.* 1. v. 11. *Act.* 3. v. 21. St. *Luk.* 24. v. 39. *Act.* 1. v. 3. 1 *Joh.* 1. v. 1. *Heb.* 9. v. 28. *Heb.* 10. v. 12. *Phil.* 3. v. 21.) they no way relate to the *Sacrament*, but to the *Reſurrection* and *Aſcenſion* of *CHRIST's Body*: From whence he concludes;

cludes; "That *CHRIST* is confin'd in *Heaven* only, and "can be no where elſe, till He comes to judge the *Quick*, and "the *Dead*; and, of conſequence, fixt at the Right Hand of the "*Father*; and cannot be, as We ſuppoſe, in *Heaven* and *Earth*, "in ſo many Places at the ſame Time.—Which barren Conceit of *CHRIST* is ſufficiently Anſwer'd, *Pag.* 15, 16. where it is prov'd from *Scriptures*, That although *CHRIST* Aſcended, and be in *Heaven*; yet it argues not, but that He is, and may be on *Earth* too: For, That He is a Perfect, and an Omnipotent *GOD*; and has promis'd, *Mat.* 28. v. 20. *That He will be with us always, even to the End of the World:* And, *Mat.* 18. v. 20. That, *Where Two or Three are gather'd together, in his Name, that He is in the midſt of them.* And further, it appears, That our *Saviour* is not ſo Confin'd in *Heaven*, as that He cannot alſo be upon *Earth*; for we read, That He Deſcended, and overthrew *Saul* in the Way to *Damaſcus*, and ſpoke to him; ſaying, (*Act.* 9. v. 4, 5.) *Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am JESUS, whom thou perſecuteſt.* Wherefore the *Gentleman*'s Notion, of *CHRIST*'s being only in *Heaven*, you ſee, is frivolous; for that *CHRIST* not only ſpake with *Saul* in the High-way; but has promis'd, as before, To be *with us always, even to the End of the World.* And it's further prov'd, That *CHRIST* may be actually Preſent, without being Seen: For, when He ſpake to *Saul*, the Men that Travell'd with him to *Damaſcus*, ſtood by (*Act.* 9. v. 7.) *ſpeechleſs, hearing a Voice, but ſeeing no Man.* By all which it's plain, That *CHRIST* may be on *Earth*, and in many Places, at the ſame Time, as well as in *Heaven*; or elſe He could not be *with us always, even to the End of the World*; nor with *Saul in the Way*; nor in the *Midſt* of all the Aſſemblies of the Faithful, that *are gather'd together in his Name*, in ſo many Places, throughout the World, at one and the ſame Time. The *Gentleman*'s Arguments are therefore of no Effect

ect, which (*P.* 15, 16.) he brings to prove *Christ* only in *Heaven*, and no where else: For, although those Texts do prove the *Resurrection*, *Ascension*, and *Being* of *CHRIST* in *Heaven*; yet they do not at all destroy the Power of *CHRIST*'s being in divers Places, at the same Time, according to his Divine Will. And please to note, That it is impossible for any thing to be in the Will, which is not in the Power of *GOD*. Wherefore, as it was in his Will, (proved by his Word) to give us *Bread* to Eat, which should be his *Flesh*; so it was in his Power, that, That *Bread* should be his *Flesh*, tho no more Tasted in the *Sacrament*, than Seen when He spake unto *Saul*: And that He (whose Greatness the Heavens are not able to contain) had both the Power, and the Will, to be Conceived in the Womb of the *Blessed Virgin*, contrary to the Course of Nature; where, from almost Nothing, He encreased to be Born a *Child-God*, and to Die a *God-Man*; and in whose Power it was, to pass, with his *Body* Intire, through *Walls* or *Doors*, that were close; in his Power likewise it is, to be Contained in the smallest Particle of *Bread*. Wherefore, with the Believing *Disciples*, let us Believe; and not, with the Murmuring *Jews*, Doubt, how he could give us his *Flesh* to Eat, and his *Blood* to Drink; nor, with the Incredulous *Disciples*, say, '*Tis an hard Saying, who can hear it?* nor for this Cause, go back, (as they did) and walk no more with *CHRIST*, as They do, who deny the Being of his *Body* and *Blood* in the *Sacrament*, so expressly confirmed by Him, in whose *Word* there is no Contradiction: Wherefore, the Defect is not in the *Word*; but in the Carnal Imagination of Those, who have not *Faith* to Believe it, nor *Scripture* to Disprove it; nor is it Hard, but to the *Obstinate*; nor Incredible, but to the *Incredulous*.

Wherefore, to conclude, I humbly submit the whole to your Prudent *Consideration*, and Remind You of your *Resolution*, (*Pag.* 5.). "That You "would be either *Catholick* or *Protestant*, as the Verdict upon this *Tryal* "should go; and that the Success should depend upon the *Evidence*; "which *Evidence* (in your Opinion) was the *Bible*; and that whoever "produced the fullest and cleerest *Testimony*, had the *Truth* on his side.-- Wherefore, as you Value the *Eternal* safety of your Soul, please seriously to distinguish and Peruse the *Texts*, which I have assigned for it; and those which the *Protestant Answerer* has brought against it; and I doubt not, but it will appear, That the *Scriptures* assigned on the *Catholick* part, are abundantly Expressive and Plain for the Being of *Christ*'s *Body* and *Blood* in the *Sacrament*; and that the *Scriptures* produced on the *Protestant* part, are also Expresly for it, or not at all against it: For that what I have offer'd, is the Express *Word* of *GOD*; who, promising, said, *That*

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*the Bread which He would give, was his Flesh, which He would give for the Life of the World*; and performing, *Took Bread, Blessed it, Brake it, and gave it; saying, Take, Eat, This is My Body*; which Words of Promise and Performance, are Positive, and have never yet (by *Divine Authority*) been contradicted; for that 'tis impossible to produce one Syllable out of the whole *Bible*, to prove the contrary: Wherefore seeing, that *Protestants* cannot prove, by *Express Scripture*, That the *Bread* which *Christ* Blessed, and gave at his *Supper*, was not his *Flesh*; and that *Catholicks* do and do, that it was; I hope, You will be so much the more convinced to believe the *REAL PRESENCE*, by how much the Words of *GOD* are more powerful than the *Arguments* of *MAN*; I say, than the Arguments or Words of *Man*; for, that the Arguments alledged by the *Protestant Answerer*, against the *Real Presence*, are all of *Man*, and not of *God*, they are His Words, and not the Words of *God*: Whereas the Absolute and Express, *Take, Eat, This is my BODY*, are the Words of *God*, and not of *Man*; and He neither has, nor can produce one *Text* to contradict them: Wherefore, I expect to hear of your Satisfaction and Declaration for the *Catholick Faith*, in this particular; and not that You behave your Self like those Frivolous, Vain, and Impertinent *Enquirers*; who, when convinc'd of One Point, mind it no more, but desire to be satisfied of Another; assuming, as it were, an assurance to themselves, that tho' We are right in the *Real Presence*, we may be wrong in reference to the *Infallibility*; and if right in That, such is their Ignorance, to think We Err in Praying to *Saints*, use of *Images*, *Purgatory*, or in something else, they know not what: And thus, like *Mungrels*, they Chatter, and Hop from *Bush* to *Bush*, from *Point* to *Point*, without fixing upon *Truth*, as they ought to do, where-ever they find it.

Wherefore, I pray, be Satisfied in This of the *Real Presence*, or Propose your Doubts, before You proceed to the *Infallibility of the Church*, or to any other Point of *Faith*, in Difference betwixt Us, and the Church of *England*; for so You will be Stedfast to something, and not be wavering, and *Carried away with every Wind of Doctrine*; but Fix your *Standard* among the *Faithful*, and Encamp with the *Host* of the Ever-Living and All-Powerful *GOD*, for the Security and Eternal Peace of your *Soul*: Which Peace, that You may Enjoy for all Eternity, is Prayed for by Him, that is,

SIR,

*Yours in all Christian Duty*,

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